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THE MYSTERY MADE KNOWN AND QUESTIONS ANSWERED

BY

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OF JEWELL, KANSAS

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PEACE ON EARTH AND GOOD WILL
TO MEN.—Luke 2:14.

• • •

LOVE GOOD AND ESCHEW EVIL.

• • •

HONOR THE APOSTLES OF JESUS
BY RECEIVING THEIR WORD
AND
OBEYING THEIR COMMANDS
AND YOU RECEIVE AND HONOR HIM.
Matt. 10:40, Luke 10:16, and John 13:20.

SIR:

I earnestly request that you give the booklet that I herewith hand you, a careful reading, and then express to me, as concisely as you can, in type writing your candid opinion of the practicability of the plan suggested for unifying Christian work and thereby the general uplift of civilization and christianizing of the whole world.

Also what you as an individual are willing to contribute in individual effort, by example and teaching, and material or financial support, in and of the work to the end desired.

Respectfully,

ELDER F. OSBORN.

INTRODUCTION TO MYSTERY MADE KNOWN AND QUESTIONS ANSWERED

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I can offer no better excuse for the following pages than a burning desire to focus the eyes and affections of my readers on the glorified Redeemer of men and cause them, if possible, to unite on a divine Platform to bring all men, everywhere, to Christ. And, what seems to me to be a very loud call at home and abroad for Christian union, on a basis of higher dictation than that of men, and what I see to be the need and demand of the world today, a reprint of the law of Christ in all languages, after the pattern shown in the McNight, Dodridge and Campbell translation and the American and German translations, these combined and harmonized would make a rhythm in Gospel work that would lift all men, everywhere, to the Great Physician who alone can heal the wound that sin has made, and heal them all by the one law.

If I have not sufficiently simplified the work in hand, and if, after its careful review, there should arise one brother, or a hundred, more competent than myself, I could heartily extend my benediction.

With a hearty desire to fill a needed place in the uplift of humanity and realizing that my vocal organs will not serve me to the end desired and expressed in the following pages, I hereby dedicate this work to all of my fellows in life and only ask at your hands what

I honestly believe you would ask of me under the same conditions, a careful reading. And for your own good now and hereafter and the good of all those over whom you may have influence, I beg of you a hearty adoption of the Divine code suggested at the close and a hearty cooperation in its promulgation that we may rejoice together in the day that JESUS shall assemble the world and divide them, setting His lovers on the one hand and the fleshly minded on the other.

"Until He comes give good heed to teaching, exhortation and fellowship one with another, and the LORD JESUS that great Shepherd keep your Souls and preserve your Spirits and Bodies until He comes." —*I Thess. 5:23.*

TEXTS

"In the beginning GOD created the Heavens and the Earth."—*Gen. 1:1.*

"And GOD saw everything that He had made, and behold it was very good."—*Gen. 1:28.*

"And the LORD smelled a sweet savor; and the LORD said in His affections, I will not again curse the ground any more for man's sake; for the imaginations of man's intellect is evil from his youth."—*Gen. 8:21.*

Read *Job 40:7-9.*

"Now then you are no longer strangers and sojourners, but fellow-citizens with the saints, and of the household of GOD; having built upon the foundation of the apostles and prophets, JESUS CHRIST being the chief corner stone, by which the whole building, being fitly compacted together, rises into a holy temple of the LORD, in which you also are builded together for a habitation of GOD, by the Spirit.—*Eph. 2:19-22.*

"Wherefore I am made a minister, according to the dispensation of GOD which is given me for you, to fulfill the word of GOD, even the secret which had been kept hid from the ages and from the generations, but now is made manifest to the saints, to whom GOD has pleased to make known what is the riches of the glory of this secret among the gentiles, which is CHRIST in you, the hope of glory; whom we an-

nounce, admonishing every man and teaching every man with all wisdom that we may present every man perfect in CHRIST. For which I am laboring, combating vigorously, according to the effectual working of Him who works effectually in me with power."—*Col. 1:25-29.*

"Ye are they who have continued with me in my trials. And I grant unto you to eat and to drink at my table in my Kingdom, (for as much as my Father has granted me a Kingdom) and to sit on thrones, judging the twelve tribes of Israel."—*Luke 22:28-30.*

"But the Holy Spirit whom the Father will send in my name will teach you all things, and remind you of all that I have told you. Peace I leave with you; my peace I give unto you; not as the world gives do I give you; be not disheartened, be not intimidated." *John 14:26-27.*

"For he is our peace, who has made both one and has broken down the middle wall of partition; having abolished by His flesh the enmity, that might make the two into one new man, under Himself, so making Peace, and might reconcile both to GOD in one body through the Cross; having slain the enmity with it; and, having come, He brought good news of peace to you, the far off, to us the nigh, that, through Him, we both have introduction to the Father by one Spirit."—*Eph. 2:14-18.*

"And fear not them which kill the body and cannot kill the Soul; rather fear Him who can destroy both Soul and body in hell."—*Matt. 10:28.*

"But I charge you my friends, fear not them who kill the body, and after that can do no more; but I

will show you whom you ought to fear; fear Him, who, after he has killed, has power to cast into hell." —*Luke 12:4.*

"And who is he that will harm you, if you be followers of that which is good? Nevertheless, although you even suffer for righteousness sake, you are happy, therefore do not fear their fear, neither be troubled; but Sanctify the LORD GOD in your affections; and be always ready for giving an answer, with meekness and reverence, to every one who asks of you a reason for the hope which is in you; hold fast a good conscience, that, whereas they speak against you as evil doers, they may be ashamed who arraign your good behavior in CHRIST, for it is better to suffer as well doers, if the will of GOD appoint it, than as evil doers."—*I Pet. 3:13-17.*

"All Scripture, given by divine inspiration, is indeed profitable for doctrine, for conviction, for correction, for instruction in righteousness; that the man of GOD may be perfect; completely fitted for every good work."—*II Tim. 3:16-17.*

"Strive to exhibit yourself to GOD an approved workman irreproachable, rightly dividing the word of truth."—*II Tim. 2:15.*

"And I heard another voice from Heaven, saying, come out of her my people, that you be not partakers of her sins, and that you may not partake of her plagues; for her sins have followed up to Heaven and her unrighteous actions are come up in remembrance before GOD."—*Rev. 18:4.*

MYSTERY MADE KNOWN AND QUESTIONS ANSWERED.

Recognizing the fact that the congregation at Ephesus was built upon the Apostles and Prophets, JESUS CHRIST the chief corner stone, and the fact that they were a building fitly framed together and growing in the LORD, became a habitation for CHRIST, (*Eph. 2:19-22*) would it not be interesting for every disciple of CHRIST in this age to know the "how" of that structure, and build by the same pattern, that the congregations might reach as good results? First, notice that they were builded on the the Apostles and Prophets, JESUS CHRIST the keystone of the arch. GOD erected one-half of the arch and CHRIST had filled the measure of the Prophets, received authority to continue the work, and He authorized His Apostles to complete the arch-way to His Kingdom, having given them the Keys to that institution (*Matt. 16:19*). Thus we see GOD in CHRIST reconciling the world to Himself.

Second, notice that these brethren had built upon the facts stated by the Apostles, the facts so stated by them being found by the Jews to be in harmony with their Prophets and CHRIST, otherwise they builded on the sand. By reference to *Isa. 22:22* and *Rom. 9:28* we learn that this work is both short and righteous. This contrast of the old and new law

reveals the glory of the gospel that Paul calls the power of GOD to salvation (*Rom. 1:16*). Now that we have two laws, one old and one new, we should have no trouble in mining out of them that rhythm that lures the ear, fascinates the mind and charms the Soul of every one desiring the truth in his or her salvation in JESUS name.

Rev. 11:1 will furnish every reader for and teacher of the truth a measuring reed, to measure the temple he approaches, so that no one need make a mistake in entering the city of refuge erected on the Apostles and Prophets, with CHRIST the Head. But right here the objector and the timid raise the "wolf howl" and say, the reed was for John, the Revelator, and no one else can understand its use. I answer that John was an Apostle of JESUS CHRIST and in possession of the Keys of the Kingdom and on an equal footing with Peter, and carried on the work many years after Peter was crucified, having begun with Peter in Jerusalem where JESUS told them to begin (*Acts 1:8*) by opening the Kingdom and inviting men into, and their obedience to JESUS gave them glorious success. The definition of Revelation will dispel all doubt as to man's ability to understand Revelation or any other book of the Bible. Its meaning is "*Something Revealed.*" Now if JOHN could understand CHRIST, and had the Keys of the Kingdom of CHRIST, it follows that he was capable of performing the duties of a teacher, and so leave on record for future peoples of Earth a law in their own language that they could read, hear and understand. And Paul corroborates JOHN'S ministry of the word

when he says that it was his business to "make all men see what the fellowship of the secret hid in GOD, but now made known by the body as the wisdom of GOD, was." (*Eph. 3:9-10*). It follows that all who hear or read may understand and have an opportunity of entering the beautiful gate and go in and out and find pasture, food, thought and life everlasting.

To know the body of CHRIST we must have a name in perfect harmony with Apostles and Prophets approved by CHRIST; and this name must be different from its opponent, and have a different meaning in all pertaining to it and its government. The body of CHRIST must have laws different from the laws of opposing governments, and these laws must be obeyed or disregarded in order to the best results or the most direful disappointment.

Taking a short cut to righteousness, we will use the name in *Matt. 16:19* as a proper noun for the body in which we find the Ephesian brethren in the text, and that one to which Matthew says the Keys belonged, to-wit: "The Kingdom and Babylon" (*Rev. 17:5*) as the opposing government, and from these we will make a reckoning to a definite conclusion.

It is needless to give here the many references in both laws as a proof of the "Kingdom" being the institution of Christ, builded by the Apostles in the name of Christ. Suffice it to say that these names are in perfect harmony with Apostles and Prophets, as is the name of the opposing government.

I call attention particularly to the definition of the two names and their synonyms. The definition of "Kingdom" is a realm governed by a King with

clearly defined boundaries, laws of entrance and government, obedience to which brings to its subjects certainty of security in its declaration of promise. Such we claim is the Kingdom of the Bible as we find it in harmony with Apostles, prophets in Christ, the author and finisher. The definition of "Babylon" is confusion, and therefore consists of various laws of entrance and government; which names, if worn, and laws, if obeyed, will lead to utter confusion and final disappointment. Next we notice the synonyms for these governments. For "Kingdom" Zion, Government, Realm, will harmonize beautifully in a general sense, and congregation or assembly for the local body. These might be further designated by Disciples of Christ. This body, made up of individuals out of every government, composes the Kingdom of Christ, and congregations in various localities, who are governed by the same law of entrance and the law in the realm, compose the one body; so that where the individual member of the local congregation is found, the impress of the Kingdom of Christ is found. The difference in favor of the Kingdom of Christ consisting in the fact that the testimony concerning this institution and laws of entrance, leads every one in at the open gate, and all have the same law of growth and reward. This distinction belongs to the local as well as the general body, and has the grand faculty of loosening the shackles of sin and making men and women free in Christ Jesus. On the other hand, I notice the definition of "Babylon," which is "confusion." The synonym for Babylon will have to be determined by the definition "confusion." There-

fore, we must locate the confusion. Here we are driven to the "Churches," for there exists no greater confusion on earth than in the "churches," a veritable Babylon in which confusion is the principal attraction. Every church, like the mother of Churches, has its own name, laws of admission and government. Babylon is a personal pronoun, feminine gender, "HER." (*Rev. 17:4.*) "HER" conspicuous because of its personality as applied to Babylon a large body, composed of a large number of smaller bodies known in these latter days as churches. These churches have different names, laws of entrance and government; so that people are at the ultimatum of entering one or the other, according to the dictates of their conscience, but they must enter the church of their choice according to the ecclesia under which the "CHOICE" happens to be operating, but with the understanding that it is one of the branches, which is another synonym for Babylon. Now the worst feature of the situation is that this institution is called by professed Christians of the age, "The church of Jesus Christ," and make the Bible responsible for its existence as such. Now, to relieve the Bible of this responsibility, we assert that this synonym for Babylon appears first in *Matt. 16:18* as "My Church," as if Christ were guilty of giving His sanction to such an ominous name. Elsewhere it is styled "The Church," "The Churches," to give the churches a greater degree of respectability. Yes, so we have confusion of the deepest dye, especially where the Reverends of the age call the entrance to these theoretic institutions "The remission of sins," and the obedience to their

laws "The salvation of the soul." They make this a matter of opinion. No wonder they are up against a problem they cannot solve and are casting about in their vain imaginations to hide themselves from the surging waves of gospel light by crying out for union on some terms that may be evolved from men's minds, while the good old way of Christ and His Apostles is shelved, and, sad to say, even worse. The dust of pick, hammer and shovel has fallen so thick and fast that the voice of the Holy Spirit itself has been reduced to a small, still voice and, in like manner, the voices of such men as McNight and Dodridge, Martin, Smith and the Johnsons, who in their day sounded out the voice of the Holy Spirit and the Apostles, are to-day unnoticed, save by a few.

May I not appeal with confidence to that people calling themselves Disciples of CHRIST, to restore to the world a knowledge of the kingdom of CHRIST? And let the babylon of churches go into the abyss of desolation and everlasting destruction which the judgment of CHRIST has prepared for them. (*Rev. 18.*)

Or is it possible that the so-called Christian ministry will allow this golden opportunity to pass and CHRIST to shut the door He has opened to them and give the harvest into the garner of another? No better plea could be made in this ripe age than the restoration of the Kingdom to the minds of the people instead of the church, as the Apostles taught the people, inviting men of every tribe into it. No more powerful fulcrum could be used by the Disciples of CHRIST in our age than the Kingdom of CHRIST instead of the church, as an agency in uniting Chris-

tians everywhere, and so convincing the world of the power of sin to kill, and the power of the Gospel to save alive all who enter its portals. This proposition, acted upon by the ministry of today, would make the voice of the Apostles as clear and decisive as when they lived and actuated the principles of the Kingdom of Heaven.

If the brotherhood would receive it as the book teaches it, they would clearly understand *Rev. 18:4*, "come out of HER my people." This command, obeyed from the affections, would bring the people of the churches to the one body, and the material churches would be noted for their empty pews and vacant rostrums. Preachers by the scores of hundreds would raise their voices in loud hallelujahs at the sight of the hosts now under the delusion of opinions whom they would behold rushing into the fold of the KING of kings.

No money would be spared in putting the present houses of worship together in places where needed for the accommodation of the congregations on the LORD'S Day, and for home and foreign missionary work of civilizing and Christianizing the world of humanity.

Allow me here to urge the ministry to their greatest effort to restore the Kingdom of CHRIST to the world, with its simple rules of faith and practice, thus restoring the symmetry of the Ephesian congregation as Paul found it and portrayed it for a sample to those following in the world's history.

It is but fair to conclude that all the congregations of the apostolic age were erected on the same

principle of Apostles and Prophets, with CHRIST the foundation.

Question: Can a body calling themselves Christians, who are built on any other foundation, and living under another name and other laws of entrance and government, be followed with as much safety as the congregation at Ephesus, Smyrna and Philadelphia ?

If yes, CHRIST is a respecter of persons, the Holy Spirit and Apostles are untrustworthy, and any way will do to enter the bride chamber at CHRIST'S coming, just so our conscience dictates the way.

If no, then we are ready to conclude with JESUS that "the way is straight and the door narrow that leads to life, and few there be that find it." Also, "The harvest is great and the laborers few."

In the first part of this work I noticed the order of GOD'S work and the confusion into which men had thrown it, under a delusive name and laws of human origin. I shall now produce the evidence in support of my claim.

First, I notice the "Kingdom of Heaven." It has been well said that Order is Heaven's first law, and I add that it is Heaven's best law. The first two divisions of Genesis will furnish ample proof of this statement, and I conclude that the same law of order is effective in respect to the institutions that GOD gave men under their respective names and laws of administration. In the treatment of the subjects under consideration we shall apply the common rules of interpretation, and grammar and common sense. The rules of interpretation require us to present the

Bible in the order of the dispensation in which we find the matter for consideration written. The grammar enables us to present our statement, evidence, and reasoning intelligently, and common sense aids us in drawing, not only logical, but stable conclusions. In *II Peter 3:8* we learn that one day and a thousand years are the same with GOD. We have three periods of two thousand years each in which Divinity wrought out the successive developments enumerated in the Bible, and man was the climax, and upon this structure GOD left His own impress. We notice briefly, that there is no positive without a negative. GOD'S opponent is a rebellious character who, by reason of his own selfishness, not only rebelled, but determined a continuation of his rebellion to the death. It is the office of a leader of rebellion to devise and carry into effect his plans at any cost, and by any agency that he may be able to lure and control.

Dividing our time noted above into three periods of two thousand years each, we have the proper dispensations of GOD'S dealings with men.

GOD planted a vineyard, hedged it, and personally cared for it two thousand years. But where should sin plant its seed of discord but in the fields of GOD'S own husbandry. We find him, not with the strong and sturdy man who governed his LORD'S vineyard, but with the weaker sex; we hear him appealing to the sight and appetite of the woman and through the sympathies of the woman he succeeds in debauching man. And he has never lost an opportunity of luring men and women into his meshes from

that time on. So toward the close of GOD'S personal administration it was, that men through the lust of the eye, the lust of the flesh and the pride of life, aspired to domination; and in this aspiration he became so corrupt that GOD determined to select the best family for His own glory and the future good of the human race, and then put an end to man's bigotry. Hence the flood and the ark, which were a type of the destructive influences of sin and the power of CHRIST in His Kingdom, of which the ark was a perfect type, to save alive.

We notice now that GOD Himself did not build the ark, but gave to Noah the instructions and the time in which to build the vessel, and Noah did the work through the agencies at his command. These agencies Noah recognized as GOD'S creation. No one will deny the fact that it was Noah's responsibility, in the face of all opposition, to effect the completion of the vessel by a strict compliance with the details of the orders GOD gave him. By Noah's obedience to GOD'S orders a triumphant transit, a happy landing, and a re-peopling of the earth resulted.

Seeing this happy result of Noah's obedience, is it not safe to conclude, that the obedience of Noah's descendants to GOD'S PERFECT law would have been to restore the human family to the primitive state, and GOD would again have delighted to dwell among men and personally communicate with them? But, alas! "The lust of the eye, the lust of the flesh and the pride of life," brought sadness to the mind of the just, and GOD proceeded to carry out His promise to satan in the Edenic possessions. (*Gen. 3:14, 15*).

From this passage we conclude that GOD designed to carry out the destruction of satan and his work by the agencies placed in the hands of men. In other words, man left his beautiful home, followed his own inclinations, fared sumptuously every day on the lusts of the flesh, landed in the swine pen, ate with the swine, came to himself and returned home by the same road on which he left it. If the picture of the prodigal son was true in a temporal sense may it not be true in a spiritual sense? I emphasize here, that GOD'S work is as perfect today as it was the day He finished it and pronounced it "very good." Two thousand years He gave His vineyard to husbandmen. Periodically He sent one and another of His servants to receive of the husbandmen His share of the products. One they beat, one they slew, and another they shamefully treated and sent away empty. Last of all He sent His Son in hope of proper recognition. But the husbandmen said "this is the Heir, come let us kill Him and we will have control." After satan had utilized the last agency in his power to conquer the Son of GOD by bruising His heel, and opening life's fountain in the human body of JESUS, and had sealed the body in the death chamber, we see the heel of the seed of the woman fastened upon the head of the serpent, the seal broken and the tomb opened and the words of JESUS brought to the minds of His witnesses and penned: "I AM THE WAY, the truth and the life." "I, if I be lifted up will draw all men unto Me." "I have power to lay My life down and I have power to take it again." I believe that JESUS was and is able to accomplish all that

He has promised to do. But He must be lifted up, and men must lift Him up. GOD entered upon the final act of man's recovery through a series of prophetic utterances that I wish now to introduce as evidence of my proposition. In GOD'S wisdom He chose one family through whom men could enjoy the home interests and so bring all the families of earth to the one body. But as in former dispensations the intelligence of man and created material were agencies to the same end, so in the prophetic age, and man is his own governor and saviour. But man, like Noah, must use the agencies already provided and placed at his command.

Nearly twenty-six hundred years have elapsed since GOD chose Daniel to tell His people about a new institution that He proposed to erect as an asylum for men. Let us read about it in (*Daniel 2:44*): "In the days of these kings shall the GOD of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all other Kingdoms and it shall stand forever."

Concerning this Kingdom Nebuchadnezzar said: "It was good to show the signs and wonders that GOD had shown him." "How great are His signs and how mighty His wonders, His Kingdom is an everlasting Kingdom and His dominion from generation to generation." (*Dan. 4:3*). And after his subjection to the ordeal of a beast eating grass, he came to himself and said: "GOD'S dominion is an everlasting dominion and extends to all generations." (*Dan. 4:34*).

In Daniel's vision of the four beasts he saw one like the Son of man coming in the clouds of Heaven; and there was given Him dominion and glory and a Kingdom; and His Kingdom and dominion should not be destroyed." (*Dan. 7:13, 14*).

In *Micah 4:7*, the same institution is called Zion, and in the eighth verse it is styled the Kingdom.

Luke says of CHRIST and His Institution: "He shall be called the Son of the highest, and that GOD would give Him the throne of His Father David and His Kingdom shall have no end." Again, John the immerser said to the Jews that came to hear him: "The Kingdom of Heaven is at hand." (*Matt. 3:2*).

When JESUS began His own ministry He said: "The Kingdom of Heaven is at hand." (*Matt. 4:17*). And when He sent the seventy out to preach He told them to say to the people whom they taught, "that the Kingdom of Heaven was nigh unto them." (*Luke 10:11*). Mark, Luke and John each give us the life and teaching of JESUS, and neither of them use any other appellation for CHRIST'S Domain than "Kingdom." So I conclude that men have introduced into the King James and Revised Versions, and through them into the minds of the people, names and laws that men have used for self aggrandizement, and this much to the detriment of that domain whose only mission on earth is peace and good-will to men. Millions of people have been drawn by these men-given names and laws, into the great whirlpool of opinion, and here the churches have found a stone that they cannot roll away. So I am persuaded that more testimony in the interest of Heaven's Eden on earth, the

great city of refuge that Heaven's court has devised for man's emancipation from sin's greedy grasp, and the only one in which perpetual delights may be enjoyed, will be appreciated by the public.

Let us notice the numerical strength of the Kingdom and the church in the singular number and the plural number, for I am convinced that these terms must harmonize with prophets, apostles and CHRIST to establish their claim for their existence as noun or synonym for one or the other of the two great forces at work, one for man's interest and the other for his detriment. Notice that each one is preceeded by the definite article "The." The Kingdom occurs one hundred and twenty times in the new law, (*King James and Revised Versions*) while the "church" occurs only fifty-two times. The "Kingdom" is predominant in the old law, in that the "church" does not occur except in the head lines and then in italics. Hence the legal and grammatical conclusion would naturally favor "The Kingdom" as the proper noun for CHRIST'S body on earth. "The Kingdoms" occurs in the new law just four times, and in harmony with the prophets and John the revelator, under the head of the "Four Beast Powers or Governments." "The churches" occur twenty-three times in the new law, never in the old. So there are too many to harmonize with prophets, apostles and CHRIST.

JESUS said, "In the mouth of two or three witnesses every word shall be established." I call attention again to the four witnesses who record the words and work of Jesus while he was on earth. And I note the fact that but one of these recorders is charged

with the use of the words "the church," and he only three times.

I now call attention to the well established rule of jurisprudence that the superabundance of evidence in any case must win or defeat it.

I now submit, that the testimony in favor of my proposition based on *Eph. 2:19:22*, in the first part of this treaties is largely in favor of the noun "Kingdom" as the proper one to designate the body of CHRIST on earth.

Notwithstanding we have filled the law in the production and marshaling of evidence, we are by no means at our string's end. We still have evidence that we deem invaluable, and which we will introduce before we proceed to give our reasons for our faith.

Men of the last century were found capable of delving into the dead languages as well as the living ones, and they have stood up in the face of King James and his coadjutors in their work of establishing a new church of which he could be the head, and they have translated the new law from the same language's, and they have failed in reproducing the word "church" on the ground that it was not in harmony with prophets, and apostles and CHRIST. I refer to McNight, Dodridge and Thomas Campbell, three eminent Presbyterian scholars, and their work met the hearty approval of Alexander Campbell, another eminent Presbyterian scholar, but one so conscientious as not to allow a church to interfere with his convictions as to the right in teaching GOD'S and CHRIST'S law.

The German translators have corroborated the work of the above translators, and I do not believe

better men and more able to serve the world could be named than those named above. Their characters are unblemished, and they were unbiased in their translations as is evidenced by their acknowledgement of the authority of CHRIST in His Kingdom and their ignorance of the institutions so evidently of human origin. Contrast the characters of these men with that of King James, who fixed his signature to the common version, thereby authorizing it as a teacher of the world, but, while the common version does contain the law of CHRIST for the remission of sins and for eternal life, it is nevertheless so mystified that men have been led into the whirl-pool of opinion and have propogated the right af opinion in the matter of salvation and thereby made the law of CHRIST of none effect.

I now call attention to three translations of the same work and leave my readers to judge between them as to the right one to express CHRIST'S wishes. First, I quote King James and the revised version. Upon this rock I will build my church and the gates of hell shall not prevail against it, and I give unto you the keys of the Kingdom of Heaven. *Matt. 16:18, 19.* Here two distinct institutions are mentioned, but you notice that the keys belong to the Kingdom of Heaven. Evidently the word "church" was introduced here as a synonym for Kingdom, and I am sorry to say here, that this view has been accepted and taught by a majority of teachers of the age.

I trust that the introduction here of the next two translations will remove this stumbling stone, and

lift the world to a higher estimate of the living CHRIST. Second. I introduce the McKnight, Dodridge and Campbell translation. Upon this rock I will build My congregation, and the powers of the world shall not prevail against it; and I give unto you the Keys of the kingdom of Heaven. This translation is in harmony with the Prophet Ezekiel, when he speaks of a wheel in a wheel. A local government, congregation of people in the Kingdom of Heaven. As in State Governments, there are smaller circles of government, yet parts of the whole state, so in the dominion of CHRIST, yet all governed by the same principal. I now introduce a translation in the third person with a brief comment, which I trust will aid us materially in applying the laws of interpretation and instruct us in the use of the measuring reed of *Rev. 11:1.* Upon this Rock I will erect My Kingdom, and the powers of Earth shall not overcome it, and I give unto you the Keys of the Kingdom. Here you notice that JESUS is speaking of the establishment of the entire Body, and that the emphasis rests on Keys.

Hoping that this brief comment will be sufficient excuse for presenting the third translation, I now proceed to the conclusion that my premises are well taken and that a return to the establishment of congregations after the Apostolic precedent in name and law of government, would be to bring the world to Christ as one body, and as a bride adorned for her husband.

"BELOVED, TRY THE SPIRITS." *I John 41.*

I trust that my brethren who have stood so nobly together for the restoration of the one faith, one

repentance, one confession and one immersion as the law of pardon, and constancy in the apostles' doctrine and breaking of bread and praise, will not fail in an earnest effort to restore the Kingdom of Heaven and allow the churches to go into the abyss of desolation to which our glorified Lord has in His law consigned them. *Rev. 17-22* chapters inclusive, and so fill up their profession in restoring apostolic unity. "All things are lawful for me but all things are not expedient." Under the constitution of America and the laws of custom it may seem lawful to call these congregations the churches, but it is not expedient to the restoration of the Kingdom of Christ. I wonder how many more million of souls will be allowed to sleep in death's arms without a complete knowledge of Christ's law to save alive the people of earth, and how many more millions of wealth at $5.00 a soul will be squandered before the people will cut the golden cord of the sinking churches, and with the great Hauser of the Kingdom of Heaven launch the lifeboat and rescue the perishing, at the command of the Holy Spirit, even putting our hands into the flames that envelope them and pull them out, and dash them beneath the silvery wave of Heaven's love, and so save them, whether you get $5.00 or the curses of the captains and generals of the so-called companies and regiments, who feast upon the unsuspecting populace.

My friends, the harvest is ripe, who will thrust in the sickle and gather in the sheaves?

Do not try longer to try and kill the devil with his own club, but do as JESUS did, use the word of GOD.

Follow Paul's advice to the congregations at Corinth, *1st Cor. 14:22, 23*, and by it produce a rhythm that will charm the people and draw them to the Heaven of rest. We have noticed at some length the Kingdom of Heaven and Babylon as institutions in opposition, and have given their definition, origin and destination; and I think enough has been said to attract the attention of the public to the conflict in progress between the little stone cut out of the mountain, and the mistress of the seven hills, the woman on the great beast and the army on white horses, the Gospel of King Jesus, and the opinions of men and the Kingdom of Heaven and the churches.

Concerning Babylon in particular it may be put in these words, it is the most gigantic mass of entanglement of man's opinions that was ever placed before a credulous people for digestion. In fact it is indigestible, except on the basis on the right of opinion in the premises. And in that case every man's opinion becomes his infallible guide, and the law of Christ is invalidated. I have a question which I think will forever settle the right of opinion or the right of the law of Christ in man's redemption. Who paid the debt we owe to God? A chorus of voices say, we paid the debt; yes, all the debt I owe. Well, then, should not Jesus have a right to say just how every one should get the benefit of His sacrifice and share His glory?

AGAIN. Is He a respector of persons? That He should give one law to the early Christians to save them by faith, repentance, confession and immersion in the name of Jesus Christ for the remission of sins, then after the death and resurrection of the two wit-

nesses give all the people an opportunity to come into His Kingdom as they pleased? No!! A thousand times No! No! No! The same holds good today that His majesty gave to the world nearly two thousand years ago. The Lord's own words will give us a definite idea of Babylon. If they say He is in the desert, go not after them. If they say He is in the secret chamber believe it not.

What is the desert and what is the secret chamber? Evidently the secret chamber is the confessional and the desert is the churches. One says come and confess your sins to me and I will carry them to God. And the other says it does not make any difference what church you are in or where you are, just in your own way come, and God will save you. I appeal to the better sense of my readers. Which do you believe to be the surer way to obtain salvation? To go to the confessional and depend on a mortal man as liable to err as yourself, and pay him in your own hard earned money just what he demands, or go to the rambler in the desert who is also ready to tax you for lucre sake, and bind upon you a yoke that ere long becomes intolerable, and when you attempt to throw it off you will be doomed and damned; or follow the advice of the Holy Spirit and the apostles of Jesus and enter the open gate of the Kingdom by a straight and narrow way of life that is well defined in the impartial law of Christ, and sit down with that sweet soul, whom Jesus honored and who so kindly told all humanity where He was at the close of His pilgrimage. Said he, "I, John, am your brother in the Kingdom and patience of Jesus Christ." *Rev. 1:9.* No church,

no confessional, no desert and no mystery, as it is plain and the simple may understand it. Brother John stood on the Isle of Patmos and was in the Spirit on the Lord's day; and looking down through the coming years to the closing scenes of this great conflict he saw this desert, wilderness, confusion, Babylon, as it is sinking to oblivion, and heard his own voice with that of his brethren and the Spirit and the Bride calling God's people out of Babylon.

He saw many good honest people in Babylon who truly desired to honor his Christ, and he did not want them to go down in ignominy with those who have blinded their eyes and stopped their ears to the gospel of peace as enunciated by him and his colleagues who had given their lives in the battle for peace on earth and good will toward men.

So he gave to humanity a beautiful word picture of the scenes in this the closing century of the great conflict between rightousness and sin.

And in the picture he reflects the overcoming influence of the Kingdom that He has so gallantly assisted in establishing as an asylum from the perils of death. Beginning with the 17th chapter of Rev. we have a graphic narrative of the defeat of Babylon and the victories of the Kingdom of Christ, and the agencies by which this achievement is to be attained is by no means a mystery.

DEAR READERS ARE YOU READY FOR THE WORK?

The Kingdom of Heaven must be restored to the minds of the people. What is the requirement for this great work? LISTEN! Be all of one mind

having compassion one of another, love as brethren, be pitiful and courteous, not rendering evil for evil, but blessing. *1st Peter 3:8, 9.*

This work demands a welding together of every soul who from their affections have been born of the water and of the Spirit. *John 3:5.* And who desire the success of Christ's Kingdom in ruling the world in peace and righteousness? Remember dear reader, that the mighty mill-stone of oppression in the form of human creeds and opinions must be thrown off from our necks and these millions now in the wilderness of the churches and confessionals and plunged into the sea of forgetfulness.

Rev. 18:5-7 directs the work to be done by Christ's people, and at the same time we must replace the mill-stone with the easy yoke and the light burden of Christ's love. My brother, how many will you kill to sin and make alive to Christ without money and without price?

Every community where two or three meet in Jesus' name may be a mustard seed, a Jerusalem, a green bay tree beside the flowing river of life, yielding its fruit every month. I am persuaded that the preacherless congregations and the congregationless preachers would all find their mecca of joy and peace in the Holy Spirit, if all would labor as hard to advance the Kingdom of Christ as they do to propogate and defend their opinions. We not only need to utilize the central method of work, but we need to bring the press into the service and develop the fact that the pen and the press are a good team to harness together in this mighty conflict, and to this end I suggest the

ownership of a press by the people of a sufficient capacity to meet all demands, and the employment of an editorial staff of sufficient qualification to manage the work of the press in the publication of such literature as will conduce to the spread of the gospel of peace on earth and good will toward men. Such an arrangement would enable us to divest our literature of derogative personalities and present only such matter as would advance the interests of Christ's Kingdom in the demolition of Babylon. We could take the McNight and Dodridge translation and divest it of the prefix and affix and put it in plain type, and bind it in an attractive cover and send it on its great mission at the cost of production and transportation. This could be done on the simple plea that the world needs and demands a simple, plain law of redemption published in all languages spoken so that all may get the one faith of the one Christ and that the condition given by the Holy Spirit through Christ's apostles on Pentecost. Such a publication would attract the attention and hearty support not only of our own beloved American Republic, but the governments of the world at large would hold its light, beauty, symetry, and would welcome its circulation among its people with an invocation for Heaven's blessings on the people who blessed the world with its hallowed rays.

Having given the evidence in support of our proposition, and shown that Kingdom is the proper name for Christ's body on earth, and that church is a synonym for Babylon, and (as Brother Clark Braden says in his tract on proper names) should never be used in connection with Christ's people or His

realm, so it will devolve on me to give a sufficient reason of the hope that is within me, relative to what I have said of these institutions, and why I believe my statements to be true.

Ever since I can recollect anything about the work in hand, preachers and people, (including myself) have plead with GOD to unite His people, that the world might be saved.

And I have noticed that GOD has not answered those prayers, and that the petitioners themselves have given even less heed to their own expressed wishes in the premises, and the result is a continuous increase of divisions. This is astounding when we open the Bible and read GOD'S ready answer to prayer in former ages. And we inquire, why this difference? Is not GOD the same yesterday, today and forever? And we must say that He is the same unchangeable being. If this is true, why does He not answer these loud and oft repeated petitions? Shall I tell you? I will at least venture an answer, and I believe that all candid readers will accept my answer.

When GOD began to deal with men through chosen heads of families and tribes, He never allowed the families and tribes to address Him other than through the chosen heads, and when so accosted the answer was never withheld.

The incidents of this character are too numerous, and too well known to need repeating here. The answer then is plain. Those people and their representatives complied with GOD'S law. But the people who implore GOD in this age to unite His people, neither regard His law nor recognize His handiwork.

Let us remember that GOD created all things and arrayed them in order, and in the age of representation He required obedience to His law, and when His law was disregarded chaos resulted. Should this be less true in the Christian age? Certainly not. Then by the observance of order we shall find a true answer to the question.

Jesus was the last Prophet that GOD sent into the world, "the only begotten of the Father, full of truth and grace," and in whom GOD said "He was well pleased." This JESUS was the world's representative. He made the final atonement. Just before the atonement and when to Him the cross was in full view, He petitioned the Father, not for the world, but for those whom the Father had given Him. *John 17:9-19.* That they might be one as He and the Father were one, and for those who believed on Him through the word of His apostles, that they might be one as He and the Father were one. *John 17:20, 21.* Kindly observe the reading of this important lesson and keep the pronouns where they belong.

Now, if GOD did not answer that prayer He must do so yet, and no amount of urging will hasten the answer. But if He did answer it, the answer is recorded and the people can read it or hear it read. So in either case these petitions of preachers and people seem absurd, as they plainly are. The careful observer would say "These petitioners think that GOD ought to have called them in to counsel Him in respect to this work." But how much more do these petitions seem when we open the BOOK and read GOD'S answer to His Son's prayer. After the

ascension of JESUS the apostles and friends returned to Jerusalem and assembled in an upper room, and we read that they were of "ONE ACCORD; *Acts 1:14.* What made them of one accord? Evidently GOD'S divine love and power in answer to His Son's prayer in *John 17:11.* Of the twelve it is recorded that they were of one accord in one place. *Acts 2-1.* The petition in *John 17:20,21,* was answered after the first gospel sermon was delivered, and the "devout Jews out of every nation under Heaven" and the members of the vast assembly had asked the apostle what they should do, and the gates of the "New Jerusalem," "The Zion of GOD," "The Kingdom of Heaven," had been swung ajar and three thousand souls had been welcomed into the upper room, the record shows that "they were of one accord."

What made them of "one accord?" Evidently the word spoken by the apostles, and the people's obedience to the command of the apostles. We have noted that GOD'S work is perfect, and therefore needs no revision.

I have produced God's answer to His Son's petition for the unity of His people that the world might be saved, and I conclude that that was GOD'S way of uniting His people then, and as we have no record of a change in the method by divine authority I conclude that it is certainly a safe way now. As a matter of fact there is no other method recorded in CHRIST'S law. Men have devised other ways, but these will not answer CHRIST'S purpose, hence they produce discord, and conditions that do not conduce to the best interests of humanity.

I ask, then, which is the easiest and simplest way to enter the Kingdom of Heaven, by men's ways or the way indicated by the Holy Spirit and the apostle's word?

Should we ask God to accommodate Himself to our opinions? Or should we like men, accommodate ourselves to the law already in vogue? I believe that I am fully justified in saying right here, that God will never change that law. Indeed, He cannot change it and honor His Son.

This being true, shall we not heed the command of the Holy Spirit in *Rev. 18:4*, and get out of the great Babylon of confusion by entering the Kingdom of God's dear Son by the same method and be of "one accord," of one mind, and speak the same things, and so build upon the apostles and prophets with Christ the key-stone and center of affection, and grow in the Lord to a habitation for Christ.

But I have another reason for my faith in the Kingdom of Christ. I wish now to enter the financial field and plow awhile. The people are taxed at a galling rate for preaching, buildings, home and foreign mission work, and the general running paraphernalia, yet we are told that we have a "free gospel." This sounds like a dentist's "ad." announcing painless dentistry. It is of course painless to the dentist. It is a gross absurdity. By this I do not mean to discourage liberality in Christians, far from that, but that I may show the gross absurdity of the churches in their ecclesiastical domination for money.

Take an example. A town of one thousand population representing five churches. Each one wants

a house of its own, all the people are asked to contribute, and do, with a result of five new buildings, and these are called churches. So we have now five churches in five churches. But, this is the ecclesiastical wisdom of men, hence you see the absurdity. Each one has a name and a law peculiar to itself, none of which are in harmony with apostles, prophets or Christ. But they stand on the plea that the more and the better the church facilities, the greater the enhancement in properties value, in the attraction of home-seekers. All advertise these wonderful advantages for the same end, self aggrandizement. Notice the cost. One house costs $5,000, one $3,000, and two others $1,500 each, and the fifth one cost $1,000, a total of $12,000. Five preachers whose combined salaries are $3,300 per annum. Janitor's fee $300. Fuel and lights $300. Incidentals $250. Bishops and Presiding Elder's $250. Home and Foreign Missionary and Sunday school work $500. A total of $17,250, Deduct $12,000 for buildings and we have an expenditure of $5,250 annually. This is a conservative estimate and does not include evangelistic, college, repairs on the material, ecclesia and insurance. This is simply an example to show the fabulous sums of money expended on this ecclesiastical Babylon in one small town each year simply to enhance property value, and to create a rivalry for supremacy.

But I have a more serious reason than a mere financial consideration. It is the cost in SOULS. Look at it dear reader with your eyes wide open. One church holds a meeting, the best and most noted

evangelist that can be procured is engaged at from $20 to $25 per week and expenses and of course the dear people are expected to raise the funds, and do. The gospel preached is "salvation by faith alone." One hundred souls are said to be saved, and they are directed to choose their church, (for four of them have federated and the fifth will have nothing to do with the unholy thing) because they have been taught that these churches are branches of the one church, and that one is as good as the other.

Baptism has been presented as a non-essential, a church ordinance, and an immersion for the remission of sins has been flatly denied. So the converts take their choice, and as expected seventy-five go to the church that warmed and fed them, and twenty-five divide up between the other three churches. The majority of them are sprinkled or poured upon. Some demand an immersion because Jesus was immersed. A smaller number recognize the sovereignty of Christ in the premises and demand an immersion in the name of Christ for the remission of sins, thus declaring that the doctrine of salvation by faith alone is not true, and of course are looked upon with scorn by preachers and people of the "orthodoxy?"

One year has elapsed, and the majority of the converts are lost, and one of the other churches calls in an evangelist to hunt up the lost sheep. This time the doctrine is "salvation by grace alone," resulting in a repetition of former experiences, and a consequent division of opinion on the part of preachers and the people, because the preacher has said, "oh, well, we can't all see alike anyway," and the

people have said, "Amen." This is church work exemplified. But in this same town there lives a reading, thinking class of people that none of the churches could reach, yet preachers and people prayed for and plead with them; but alas! they have been assigned a place in infidelity. Poor people! beyond the reach of God and man.

Well, my dear hearers, do you wonder at what "orthodoxy" calls "infidelity?" This class of infidels have fed and thriven on the "twaddle" of these church theories, and have settled down to the conclusion that if these church theories are true, and will save the church, preacher and adherents, their own theories and opinions are just as good, and Christ must accept them too, and they need not be burdened with a church yoke which they see, at best, is a galling yoke. Do you wonder that these churches are changing their creeds, and that many of them are now demanding federation?

Do you not see that these movements express a desire on the part of church adherents to go down together under the wheels of their own juggernaut, which in turn is being run down by the gospel of the "one body" of an open bible, that is coming in the power and glory of Heaven's noon-day sun?

They are by their own acts crying for the hills and the rocks of their own creation to fall upon them and hide them from the presence of the millions of souls that have been deceived by the vagaries taught by these ecclesiastical institutions in the name of the King of Peace; yet no peace, but instead, wars and rumors of war, tumults, disaster and death. This is

an awful picture. God's laws always prevailed under His personal and prophetic reign, and we can count on the fact that His Son's law will not be found wanting in any particular.

All who from their affections, obey the commandments of the apostles, regardless of church affiliations and teachings, will find themselves in the Kingdom of Heaven. They will form a congregation and provide themselves an assembly room, under apostolic teaching and be in full possession of the only remedy for sin, and on the only basis that Heaven's court has devised and made known to the human family.

Listen to Jesus. "I am the door;" "all that precede me are thieves and robbers; by me if any man enter in he shall find rest, but he that climbeth up some other way the same is a thief and a robber." Significant lauguage! How many try to get before Christ, and how many try climbing up some other way? Do you wonder dear readers, that I come before you with this plea?

The Kingdom of our glorified Lord must be presented, defended and respected. Is not the one way of the apostles better than the many ways of the churches?

Preachers and people have to apologize for their churches and vagaries they teach, but no apology need be made for the Kingdom of Heaven nor its plain, simple and effective law. I believe you all see the very distinguished difference.

But some may ask is the cost of saving souls in the Kindom of Heaven less than in the churches?

I answer yes!!!

Do you ask how?

Listen! In our town of one thousand inhabitants, instead of five material ecclesias we would have one auditorium for the assembly of the brotherhood of the town and vicinity at a cost of $6,000, just one-half the cost of the five churches, and we would have from ten to one hundred ministers, any one of whom we would delight to have address us, and out of the entire congregation we would be able to choose a man full of the spirit and wisdom whom we would delight to have as an overseer and at a cost of $800 per annum, and a house to live in, and he would be the servant of all. One house to light, heat, insure and keep in repair, and one janitor.

We would have one congregation, one gospel, and one law of entrance and one law of development, and one hope.

We would all belong to the Lord and our holdings would be His and He would do with us and our property just as He did with the loaves and the fishes, and we would see to it that the fragments were cared for and utilized. To learn the proof of what we have said with reference to the cost, we will notice the life of Christ and His apostles. We never read of Jesus asking His auditors for a penny save for an illustration, or asking for material save to serve the people. Who ever heard of an apostle charging $20 per week for holding a meeting, and then taking up a collection every night to defray expenses? Or who ever read in the Book where they commanded one of their adherents so to do?

Yet the gospel went as if on wings. To be sure it spread through persecution, but very many of its persecutors became its most ardent advocates, of whom brother Paul seems to be chief. One example in the life of Jesus may suffice to give emphasis to this, that Jesus asked for a piece of money, and when it had been given Him, He asked them whose image was stamped on it, and they said Cæsar's, then said Jesus, render to Cæsar the things that belong to him and to God that which is God's. I conclude that this should be no less true in the Kingdom of Christ.

Paul set a worthy example of industry and self support, when he was in need, by making tents, and when it was proper to do so, and he knew that his congregations were in readiness for the contingency, he drew on their stock of love, and where they were deficient in the proper instruction in this line he did not fail to give them the needed advice.

Said he, lay by you in store on the first day of the week, that no gathering be needed when I come. *1st Cor. 16:1, 4.* Again Paul said, "If a man will not work, neither shall he eat." Again. "Let each one labor that he may have to give to him that needeth." Paul would have the entire brotherhood follow him as he followed Christ. *Phil. 3:16, 17* and *4:9* and *1st Thess. 1:6.*

The first congregation of members of the Kingdom of Heaven were instructed by the Holy Spirit and the apostles to choose wise and spiritual men to manage their business affairs. Do you not think it would be quite safe to conclude that all other congregations of disciples pattern after that one? Notice!

God created all things for His own glory and the good of humanity. He gave this world to man to occupy, subdue and replenish for himself and his posterity. He created all men equal. And it was no more or no less than the lust of the eye, the lust of the flesh and the pride of life that begot in men a greed for selfish gain and princely domain.

Here is the failing of the Christian age.

When the great realm of God's love and Heaven's pride was brought in view many of the devout Jews had grown quite wealthy, and when the Christ love had been declared to them they were wise enough to see their future safety and interests in the Kingdom of Heaven, and entered by the open gate, thus throwing around them and theirs the protection of that institution.

In plain English they immersed their pocketbooks, property and all. They realized that they and theirs belonged to Christ by right of purchase.

No lack was experienced, and no need was unattended, and all rejoiced in the presence of an open tomb, and in the promise of their Lord's return to His Eden of love. Having food and raiment they were content, and their enjoyment had both the blessing of Heaven and the approval of men. *Acts 2:47.*

They all realized that it was more blessed to give than to receive. Notice now dear readers that these people were out of every nation under Heaven and were of different tongues. But now they are all of one mind, of one accord, as we shall see farther on, and they all went everywhere teaching as they went; and every one brought into the Kingdom of Christ

confessed that he and his were Christ's and Christ's was God's, and in so doing could realize a more beautiful life and home.

To them Christ's yoke was easy and His burden light.

All were glad that Jesus would come back and give them the world that he had restored to its paradisiacal state and that Jesus and His Father would be the light of it. *Rev. 21:23* and *22:5*.

I think now that you can see that it is much easier for all the people to support one government with its simple apartments than for all to support nearly two hundred different governments with their manifold and complicated divisions.

Certainly everyone can see that it is easier to enter the Kingdom of Heaven than it is to enter the door of any church. We can all see too, that the support of brethren in the extention department with them was an easy problem; and with present facilities should be no greater burden.

I would urge that gospel teachers and congregations cease their unequal and unreasonable warfare among themselves and with one accord reproduce the power and glory of Christ's Kingdom and His sovereign right to all that we have and are, that we may succeed in winning the world to Christ and shelter them in the upper room of His glory.

Remember that it was in an upper room that God answered the first division of His Son's prayer; recorded in *John 17:11*, *Acts 1:14*. And when these united ones unlocked the gate of the Kingdom of Heaven and people of every nation entered its port-

als, God met them and answered the second division, *John 17:20, 21* and *Acts 2:46.*

And the world admired the work. Dear people, could we but lay aside the prejudices and present opinions and accept and obey the injunction of God's Holy Spirit in this the last work day of the Christ time the same effect will be the result. You have but to recognize the fact that the churches are the millstones about your necks and that the Babylon of Revelation is yours to destroy, and all of its cumbrous paraphernalia will by you be exchanged for the ease and comfort of beautiful homes, and the glories of peace on earth and good will toward men.

Here is the patience of the saints. Here you beat your swords into plowshares and your spears into pruninghooks.

Ekklesia,	Church.
Ekkynoien,	Congregation.
Bazleian,	Kingdom.
Basileian,	Kingdoms.

Which would you rather be in, a church built by men, or the Kingdom of Heaven ruled by Christ? It is decision day. It costs in money values more than two hundred times as much to support the churches as it does to support the Kingdom of Heaven with its one door, one Lord and one law. Besides it is much easier to distinguish it and it will save a million souls while the different churches are saving one, and the million souls thus saved will not cost the membership as much as it costs the church to save one soul. Do

you ask why? I answer, what Paul said to the brethren at Corinth was true then, and in the very nature of the case must be true now, take your testaments and turn with me to *1st Cor. 14:22-25* and read carefully with me. Now let us read *Phil. 1:27, 2:2, 5:9-11, 3:16* and *4:2.* Now you are at liberty to choose between the two. Babylon must go. Get on higher ground or go down with her.

In closing this attempt at the restoration of the Kingdom of Heaven to the minds and affections of a world of intelligent people, I do not claim priority, neither do I follow the pattern of uninspired men. For I believe many good people both in and out of the churches have spent much time in reflection on the situation, but have never been able to give expression sufficiently marked to give credence to the Kingdom of Heaven independent of and apart from the churches. And I do not doubt that many noble minded ministers of all denominations have given much thought to this work, but like myself have vainly tried to complete a union on a church, which to our chagrin we have signally failed to accomplish.

Coming as I have through the churches from infancy and seeking many apologies for the existence of my church as all church preachers have to do, it may seem strange that I have caught the idea of making the distinction that I have presented to your minds. But dear people, I find no closed doors to the man or woman in Christ who keeps an open Bible before them and between them and a reading, thinking public.

With a desire to close the mouths of critics from every stage of life, and cause the public to stand in

awe of a slain but risen Christ, a sealed but open tomb, and an absent but returning and glory-crowned King, and the gathering of nations of earth to His presence to account to Him for the trust He has so graciously given each one with which to gain not only the encomium He shall pronounce:

"Well done good and faithful servant," but the everlasting reward of an inheritance incorruptible and unfading, and my eagerness to enter open doors with the measuring reed, and using it with common sense, I have gained the information imparted in this work, and I assure you dear reader that I impart it with the same eagerness that I sought it, that the world may with me be brought to rejoice in the victories that have been and are being, and are yet to be achieved by an united and happified people who have so eagerly sought rest and found none, 'till by the glad tidings of a Christ who did give to a needy world an impartial code by which all might enjoy the riches of His love. Having by His rich love obtained this knowledge I desire its extension to all humanity in every language from the platform and through the press and to this end I dedicate my efforts, in the name of Him whose right it is to clain the homage of every inhabitant of earth, to the distinguishing features of the Kingdom of our risen Lord and the realm of His satanic majesty, the glories of the one and the debaucheries of the other. That by these features I may help suffering humanity to a position in our world, where they may dwell, not under the vine and fig-tree of their own planting, or the planting of uninspired men, but under the vine and fig-tree

planted by our glory-crowned King in His vineyard in Jerusalem in Palestine.

Not in a secret chamber, not on the seven hills of Rome, not in a desert or wilderness of men's opinions, but in Jerusalem, by the command of the Son of God who said to His apostles, "I am the vine and ye are the branches, you shall go and produce fruit and your fruit shall not perish." Again He said "he that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me."

We note here that our Lord prayed for all who honored Him through the word by His apostles, and that they might be "one" as He and the Father were one, and before He left them He commanded them to stay in Jerusalem 'till He sent the promise of the Father upon them and then He told them to commence their work in Jerusalem and make disciples in all nations.

Remember the order of their work. Jerusalem, Judea, Samaria and all the world. Jesus commanded them to immerse their converts, and the record shows that they did immerse the adherents to the gospel in the name of Jesus Christ for the remission of sins. *Acts 2:38.*

The record also shows that they not only carried out their orders, but commanded the brotherhood to do the same.

Now friends, my conclusion is, that if these men carried out their Lord's command, they not only went into all the world then inhabited by men, and in the order named, but they gave to every tribe and nation a complete law of pardon, and a complete

law by which all could be governed in the Kingdom that they established.

You will all admit that the law they gave to men then brought to its adherents freedom from sin and gave perfect liberty in Christ. And to be sure they needed no more, and anything less would not suffice to make them perfectly safe and happy.

Now we have no record of any Divine change in this law, hence it will most assuredly produce the same effect now. So anything less is not enough and anything more is superfluous.

Now as men in the secret chamber and in the desert both require more and less in their codes, I conclude, my dear reader, that it is much safer for people who desire salvation from sin to follow the teaching of the inspired apostles of Jesus.

I repeat here that "order is Heaven's first law," and add that it is Heaven's best law.

No military, scientific or mechanical achievement has ever been attained that was not based upon an impregnable foundation and carried to its climax by unswerving compliance to a well defined law.

If this be true in temporal affairs why should it not be true in spiritual affairs?

No one is willing to openly and plainly charge the God of our creation with inaccuracy or incompetency; yet this is the state of affairs that the churches have produced.

We can but charge the inaccuracies of this work to the prince of the power of the air, though well apprised of ultimate defeat, he persistently wields his unequal warfare on the ground of one success, we note

that he always uses the same trusty weapon. But no history records a complete success of this arch-demon against the God of creation or His beloved Son. It is a well known principle in physiology that fatal diseases always attack the weaker portions of the body. And this law is well understood by satan who perpetrates his nefarious work in the growing fields of human intellect, attacking the weaker but never the stronger except through sympathy for the weaker. So well is this theory known that the mere mention of it discovers its scope. Two or three references to the Bible record will sufficiently illustrate the fact.

Satan attacked Eve and out of sympathy for her, debased Adam, and so dispelled God's best piece of workmanship through the lust of the eye, the lust of the flesh and the pride of the life. Esau lost his birthright by the same process. The Hebrew children were cast into the heated furnace at the behest of a human bigot dominated by the same influence. And this influence opened the lion's den for Daniel and sealed it after him, and in various ways slew God's prophets of old.

Satan attempted the overthrow of the Christ by appealing to Him to use His power to satisfy the appetite, and when he failed in this he made the second attempt by calling on Christ to perform a miracle that would have attracted human applause, but was warned by God's written law against tempting God. Still undaunted, he leads Christ to a mountain top and makes a last appeal by pointing to the landscape and its beauty, offering Jesus the rulership of the world for His homage. Men in their desire

for gain and honor would doubtless have yielded here as they have in very many instances before and since. But not so with the Champion of the wandering family. His appeal was, "It is written; thou shalt worship the Lord thy God and Him only shalt thou serve."

Failing here, satan possessed both Jew and Gentile and marshaled them to kill the Christ and seal Him in a tomb. But after his work was accomplished the whole world was illuminated with Christ's power when the sealed tomb burst open on the morning of the first day of the week, and the Son of God came forth in fulfillment of His Father's promise, that the seed of the woman should bruise the serpent's head, and in fulfillment of Christ's own words to Mary and His disciples, "I am the resurrection;" "I have power to lay my life down and I have power to take it again." Satan's next attempt was to destroy the disciples of Christ.

So he scattered them over the world through the persecution of Stephen. But to his own chagrin, the more they scattered the faster the sacred flame of Christ's love fastened itself on the affections of the race, 'till the world was about to be overwhelmed with its light and glory.

The last apostle dies of old age and satan takes courage.

Jesus is gone and His apostles are dead. Satan now attacks the only two living witnesses of God and Christ.

He remembers that the law of God and the testimony of Jesus requires two witnesses and that these

are contained in the minds of living people and recorded in books.

So his courage revives, and through human dupes for self-glory and ruling power, he slays the Christians and burns the books to the extent that the law and the testimony are out of the reach of the people, and Christians so few that satan becomes chief mogul, and the story of the dark ages swell the world's history with sin's blighting curse of destruction and death.

But thanks to the Son of God who said, "My words are Spirit and they are Life."

He also said, "If a house be divided against itself it cannot stand." Satan divides his own house and the great whirl-pool of sectarian ecclesiasticism resulted. Thanks to the life in the written word and the Christ spirit remaining in the breasts of honest men. The two witnesses, the law of God and the testimony of Jesus Christ came to life, and since their resurrection, satan has never been able to concert his forces, but instead, divisions have increased.

Jesus has shown His ability through the life and spirit of His word to create in the minds of His adherents a great desire for concerted action, and it only needs a continuation of this concerted following of Christ by the word of His apostles to defeat the devil's fallacies, whether presented by himself or his tools, either individually or in collective bodies of ecclesiastical persuasion or of the world.

We remember that God said that He would set up a Kingdom that would rule the world. And we have tested His fidelity to His word in the investi-

gation of the subject of this work sufficiently to satisfy us, and we trust our readers will be as well satisfied that "He will put all things under His Son's control."

It would take volumes to cover the necessity of the propagation of the Kingdom of Heaven as against the churches in defense of its principles and development in detail. But it only requires a small space to show the supremacy of death over the physical organism. Death makes only one visit into a community and awes into silence, and excites the sympathies of the entire circle of friends, and even the enemy of the deceased will bow the head. We all admit that there is no evading this fatal arrow that sin has hurled into the human camp. It is also true that God's law of love and protection has anticipated and intercepted sins power by placing before the human family an open grave, and that grave the one that satan had sealed by the highest authority the world has ever known to be vested in men by his satanic majesty.

Yet by the power of man's creator and the love of an elder brother, that tomb stands open and at its portals is stationed the attending angels proclaiming the resurrection of the Son of God. How appropriate this, since angels announced His birth to the Shepards on Judea's plain, that they should announce His birth from death's embrace and the tomb's dark cell.

Christ has announced His own return to the world and its purpose.

These facts being easily comprehended and frankly admitted, would it seem strange for the Son

of God who broke the human seal from the door of the grave, and thus defeated satan's greatest attempt, to snatch God's children from His embrace and seal them up in dark despair, to carry out His promise through His prophet, (*Isaiah 28:22*) of a short work of righteousness in man's release from sin's domain, and exhibit it by His apostle Paul in *Rom. 9:28.*

This short work is briefly comprehended in that emphatic statement of Paul to the Hebrew brethren in *Heb. 10:12-25.* And this faithful servant of Jesus did not forget to add in this connection a solemn but loving and forceful warning, and emphasize it by an illustration that every Jew was familiar with. *Heb. 10-26-31.*

The Christian warfare, and the necessity of patient endurance, undaunted courage and confident success, is briefly presented in closing the chapter.

To get into the Kingdom of Christ is an easy process, and may be put in this simple form:

"Faith in Jesus Christ, a hearty public confession of His sovereignty, and a burial in His name for the remission of sins." *Acts 2:38; 8:35-38; 16:30-33; 19:1-6* and *Rom. 6:3-5* and *Col. 2:12.* Then Paul in his address to the congregation at Galatia reaches the climax in these words: "For as many of you as have been immersed into Christ have put on Christ," I quote immersed from McKnight and Doddridge, the German "Undertangen" and the American Bible translations. Jesus said, in the mouth of two or three witnesses every word shall be established. I have produced the required testimony in proof of my statements, argument and reasoning

relative to this most important of all governments. Let the testimony stand.

But to the reason.

No man can deny that a burial in water in the name of Jesus is baptism. All admit it.

A large portion of the negro race demand an immersion for baptism; many of the poor white people will admit of no other kind than a burial in water; and not a few of the more intelligent and wealthy recognize immersion as the only legal form. The people that Americans call heathens, when shown the scriptures referred to above, demand an immersion and one body. Then why should a small part of the family known as the higher criticism oppose the law of Christ and abuse common sense, other than for the sole purpose of inaugurating and perpetuating a great Babylon of confusion and establishing ecclesiastical bodies under delusive laws for the purpose of self-aggrandizement and the human glory of being Lords over God's heritage.

Jesus recognized this class of teachers and discovered them to public view when He said, "If the blind lead the blind both shall fall into the ditch." There are the wilfully blind and there are the ignorantly blind, the latter are so because the former willed it so.

My earnest appeal is to the great mass of the brethren of the one body to arise at the command of the Holy Spirit in *Rev. 18:4-8*, as one man to spread from their various centers the glad tidings of the Kingdom of Heaven with its peace on earth and good will toward men, and rescue the perishing by opening

the blind eyes, and by sound and simple doctrine, unstop the deaf ears and with appeals of love break the sealed affections, and sterilize and illuminate them with the gospel of liberty, thus making them kings and priests through the blood of Christ.

The law of Christian development is no more complicated than the law of entrance into the Kingdom, both are easy to comprehend.

Jesus said, "the way is so plain that the simplest need not err in it." This is not true of the Babylonish ways.

Jesus said His way was a narrow way. Babylon's ways are broad ways. Jesus said His way was a straight way. This is not true of the ways of the institutions of men, for they are crooked and complicated.

In the Kingdom of Heaven the citizens can add to their faith the recorded virtues penned by the inspired Peter, *2nd Peter 1:5-7.*

While in the churches the bishops, shepherds, overseers and priests must add their help to the adherents which is usually a complicated mass of incomprehensibles, that bother the brain and worry the life of the constituent only to get a tip.

The gospel of the Kingdom of Heaven is a free gospel. That of the churches is by measure, so much gospel for so much money. And that means money or no gospel, but condemnation.

Only a few selects can preach in the churches, while all of the members of the "one body" of Heaven's love may tell the good news contained in the one code.

LISTEN!!!

Then they that were scattered abroad went everywhere preaching the word. *Acts 8:1-4.*

After the plan of salvation had been given the people were commanded to save themselves. It must have been a simple way and the agencies employed simple and easy of access, or the common people could not have understood or utilized them, and mind you, here all nationalities came into one body by the same plan.

In the apostolic age the new born babes grew by the sincere milk of the word. In the churches they feed on catechisms and various concoctions originating in the brains of men who do not think for themselves, only for a place, and much less for the people except for their money.

Christians became able by the milk of the word to put on the whole armor of righteousness and war a good warfare.

The church members do not learn to put on the church armor and war a warfare except to their financial and spiritual detriment. The members of the Kingdom of Heaven could work out their own salvation, knowing that Christ worked in them both to will and to do of His good pleasure. They loved the Christ and disdained to dishonor Him.

Brother John in his final address to the congregations, told them that the Spirit and the Bride both bade the people come, and all that heard were to extend the invitation, and the thirsty were to be permitted to drink of the water of life freely.

L. of C.

All of these instructions have been violated one way or another by the churches. See the eighteenth chapter of Revelations for the authority, power and agencies to overthrow the Babylon of churches and consequent confusion of doctrines, and to restore the beauties and simplicity of CHRIST'S Kingdom. CHRIST'S orders were obeyed by the Holy Spirit and the apostles. And since the authority to guide the world into all RIGHTEOUSNESS was by CHRIST invested in the Holy Spirit and the apostles, it will certainly be safe to accept their instructions, obey their commands, and leave the results with CHRIST.

Finally, I call upon you my dear readers, especially those of you who profess to be of the "*one body*," to give good heed to the word of the inspired apostles, study it, *divide it right*, do the *work* of teaching and forget not the assembling of yourselves together for song and thanksgiving and for breaking the *loaf* and exhortation and fellowship.

Be of one mind, of one accord, speaking the same thing, and the world will declare that CHRIST is in you, and will turn into the common tabernacle and dwell in the tents of *righteousness* and *peace*.

As Jesus did the will of His Father in Heaven, we should do *Jesus' will*.

Stand fast in the *faith* of the *Lord Jesus Christ*, and wait *together* patiently till *He comes*. *Amen*.

CODE.

I now leave all to follow the suggestions already made, and those set forth in the brief outline of a code from the new law of life in CHRIST, to-wit:

It would seem out of place, after the foregoing exposition of evidence and reason thrown athwart the church work and in favor of the Kingdom of Heaven, not to at least suggest a code of introduction and internal government, that on the face of it, would be in keeping with prophets, apostles and Christ, as a wise code to adopt in every congregation of disciples in every state and clime, and from which no deviation should be tolerated.

Permit me then, dear readers, to submit for public consideration, the following: Read *Isa. 62* and *66*, *Ezek. 3:17-21*, *Ezek. 13:1-10* and *34:1-12;* this warning is repeated in *Ezek. 33:5-16.*

The inequality of man's ways and the equality of GOD'S ways are graphically shown in *Ezek. 33:17-20.* JESUS, the new law-giver, mediator and representative between God and man, selected his witnesses from willing followers, *Matt. x:1-4; Mark 3:13; Luke 6:13; John 6:70.*

He commissioned these men and sent them into all the world to proclaim His law, *Matt. xvi:19; xviii:18; Mark xvi:15; John xx:23.*

These are they for whom JESUS prayed in *John 17:6-19.*

He also prayed for those who obeyed Him through the word of His witnesses, *John 17:20-21.* These scriptures make the duty of all men clear. We should heed the voice of the Holy Spirit as it spoke through these witnesses, and ourselves obey their command as did the devout Jews out of every nation under Heaven and the members of the multitude that heard them on the day of Pentecost (*Acts 2:1-13*). These all heard the same thing in their own tongue and accepted the apostle's word and obeyed their commandment and were of "*one accord*" (*Acts 2:37-47*). I most heartily recommend the same remedy for human defects in blotting out the sins of the people and uniting them in "one body" and making them all of "*one mind.*"

Having noticed the work of the twelve apostles of JESUS in the remission of sins, we will now notice what Paul says to Christians in three of his letters, "Wherefore I beseech you, be ye followers of me," *I Cor. 4:16* and *11:1*, and *Phil. 3:17.* In *I Thes.*, he groups himself with Silvanus and Timotheus and the LORD in these words, "and ye became followers of us and of the LORD, having received the word in much affliction with joy in the Holy Spirit." In the 11th chapter and 1st verse Paul exhorts the Corinthian congregation to follow him in these words: "Be ye followers of me as I am of CHRIST." Here he commends them for their remembrance of him and their faithfulness in keeping the ordinances as he had delivered them to this congregation. This

is clearly pointed out in *I Cor. 7:17*, in these words: "But as GOD has distributed to every one, so let him walk, and so ordain I in all congregations."

Paul sent Timothy to keep these Corinthian brethren in remembrance of his teaching in these words: "For this have I sent unto you Timotheus who is my beloved son, and faithful in the LORD, who shall bring you in remembrance of my ways which be in CHRIST as I teach everywhere in every congregation." *Acts 16:4* shows that Paul and Timotheus delivered the decrees they had received of the apostles and elders in Jerusalem. These decrees must be determined by reference to *Acts 15:23-29*, the 29th verse puts the whole matter of abstinence tersely and forcibly; read it. The fruits of the flesh and of the Spirit are fully detailed in *Gal. 5:19-23*. The growth in the Kingdom of Heaven is very graphically stated by Peter in his 2nd letter, 1:5-8, and the result of a lack of these things is given in the 9th verse.

The people of this age are as wise as the people of the early Christian age, and can, like them, *see alike*, and act alike, with reference to salvation, and with reference to temporal affairs use good sanctified common sense, just like those people did, and allow JESUS to take care of His part of the contract, with the assurance that His part will be done, and that it will meet our hearty approval.

Simple enough, yet effectual.

THE SUM TOTAL.

Teaching the gospel.

Hearing and believing it.

Repenting.

Confessing Christ.

Immersion in His name for remission of sins.

Feeding on the Word of God and of Christ.

Growing by the Word.

Putting on the whole armor of righteousness.

QUESTIONS.

If all the people would obey the Holy Spirit, and get into one body, the Kingdom of Heaven, what will we do with the churches, or (as you have denominated them) material ecclesias? I answer by asking what the Isrealites did with the dwellings, public meeting houses, business houses, wells and vineyards, when they took possession of the land of Canaan? It occurs to me that good use will come of them, as they are already the property of the people, the people can be trusted to do with them what they deem best in the light of all righteousness and true holiness.

I would suggest, however, that many of them could be used as institutions of learning and reading halls, local hospitals for those who need or may need public aid, old people's homes, and still others to courts, business or private uses, in which latter case the common treasury would be replenished to the degree at least of the nominal value per building. The lots on which these buildings stand, when vacated by the removal of the buildings, could be either returned to the original land owner, or could be sold at a nominal price or given to some needy brother or sister for a home, or business place. In many instances the lot could be added to the burying ground so there would be good come of this property.

Well, what disposition would you make of the

preachers, as this new plan would put many of them out of a job? Great question this. But I can answer it. We are sadly in need of staunch Christian gentlemen at the helm of state and nation, president, vice-president and cabinet, governor's and aids with their cabinets, district, and congressmen at large, representatives and officials in lower circles, as judges, clerks, treasurers, sheriffs, constables, and surgeons. Plenty of places for all, and the old and worn out preachers and widows would be better cared for than nine out of ten are cared for now by the churches. Many could be used in the school rooms and home and foreign missionary work, at as good wages or better than they get now.

Well, there are many in all of these churches who have died without a knowledge of this one gospel and its importance, therefore have never been immersed. What will become of them? This I consider a very grave question, and admits of more than one answer. But as a Christian teacher, I must answer this question or I am a failure. Brother Peter bids me to "sanctify the LORD CHRIST in my affections, and be ready to give an answer to him that asketh with meekness and love." So if I fail here, I have not learned my lesson and must admit it. If we have obeyed from the affections the form given us by the apostles, will we, not then be in the spirit of our master and possess that faith that lays hold on the promise of CHRIST, and will we not love all men as CHRIST did? Yes, you say. All right then, we shall try and answer the question from a scriptural standpoint.

God showed His love for man when He slew the animal to get its pelt to make a coat for our first parents. This act not only showed GOD'S love for the creatures of His own make and image, but His hatred for sin. The ark was another demonstration of His love for man and His dislike to sin. After Noah had rendered a thank-offering of clean beasts and fowls, GOD then said, that He would not again curse the ground for man's sake, because the imaginations of His intellect was evil from his youth, and that He would not again destroy the living creatures, *Gen. 8:21.* GOD again showed His love for man by His rescue of Isaac on the altar, and thus made His word good to Noah.

GOD'S last demonstration was the offering of CHRIST, who was to make the final atonement. And after the atonement Peter tells us that JESUS carried the life message of GOD'S love to the "Spirits in prison," dead people, prison, paradise, hell (sheol) and the grave, all mean the same thing. At the time of this preaching, Jesus body lay in Joseph's new tomb. If Peter did not make a mistake, these prisoners were all able to hear, and were in a place that Jesus could teach all of them, from Adam to Noah, and from Noah to John the immerser; and being in a state that most needed CHRIST'S attention, it is safe to conclude that the hearing was attentive and the response greater than when Peter opened the Kingdom to living men. Surely they did not refuse to hear the CHRIST when like the thief on the cross with Him they could behold the intent of His bodily death and His descent to their abode. I believe they

accepted Christ's faith and His death and burial in their behalf. If they did not His death for them was a failure, and if God did more for the living than for the dead it would be the first intimation in the law of pardon by which He showed Himself to be a respector of persons.

But I wish now to call attention to an incident in the life of Jesus: Upon one occasion Jesus was teaching a great company in a house, where standing room was at a premium, even at the door. Here four men brought a palsied friend to get him healed, and so anxious were they that they laid him in a sheet and let him down through the roof where Jesus was, and Jesus healed the man on the faith of the four men. *Matt. 9:2; Mark 2:3; Luke 5:18.*

We have one instance recorded in the first Corinthian letter, Paul's strong argument on the resurrection of the dead. I quote, "otherwise what shall they do, who are immersed for the dead, if the dead rise not at all? Why then are they immersed for the dead?" *I Cor. xv:29.* This seems to have been a practice in that congregation at least, and Paul recognized the right by referring to it as an argument in favor of the resurrection of the dead. These people believed that Jesus would hear their petition for their loved ones who had died without this important act, and that He would accept the act on their part, and pardon the delinquent on their faith. This certainly was commendable brotherly love on the part of those people, and what are we better than they that we cannot exhibit as much faith and love as they. The Catholic people have

diverted this act to prayer and delegated the praying to the priest. But those Christians did their own praying and accompanied their prayer by the personal act of immersion.

I have now submitted a scriptural and reasonable answer to the question and announce that the remedy is in the great number of blessings that Heaven's court has thrown in your path in life ; and I suggest that it is now up to you to decide as to what will become of those unimmersed dead people. Should the dead not be benefited by this act on your part, it is then plain that they who follow blind leaders will find themselves in the ditch with the leaders : for JESUS said that this should be the fate of the blind, and we can not help them if we would.

I think I have answered the question fairly and intelligently, and I have tried to do so in the spirit of true Christian love.

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